

“Surah” Iman [Faith] – A Refutation

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Introduction:

The following 'surah' is a Christian Response to the Qur'an Literary Challenge, from the christian site; SuraLikelt.com.

We will quote the 'surah' produced, and provide our commentary below it, insha' Allah.

'Surah' Iman [Faith]:

سورة الإيمان

واذْكُرْ فِي الْكِتَابِ الْخَوَارِجِينَ إِذْ عَصَفَتِ الرِّيَّاحُ بِهِمْ لِيلًا
وَهُمْ يَبْجُرُونَ (١) إِذْ تَرَاءَى عَلَى الْمِيَاهِ لَهُمْ طَيْفٌ الْمَسِيحِ
يَمْشِي ، فَقَالُوا أَهَؤُلَاءِ رَبُّنَا يَهْزَأُ بِنَا أَمْ قَدِ مَسَّنَا ضَرْبٌ مِنْ
جُنُونٍ (٢) فَجَاءَهُمْ صَوْتُ الْمَعْلَمِ أَنْ لَا تَخَافُوا إِنِّي أَنَا
هُوَ أَفَلَا تَبْصُرُونَ (٣) فَهَتَفَ هَاتِفٌ مِنْهُمْ يَقُولُ رَبِّي مُرْنِي
إِنْ كُنْتَ حَقًّا هُوَ ، آتَنِي عَلَى الْمِيَاهِ إِلَيْكَ ، عَسَى أَنْ يَبْدُلَ
اللَّهُ شَكِّي بِيَقِينٍ (٤) قَالَ فَاسْمِعْ إِلَيَّ وَلَتَكُنَّ لِلنَّاسِ آيَةٌ
لَعَلَّهُمْ يَتَذَكَّرُونَ . (٥) وَإِذْ طَفِقَ الْخَوَارِجُ يَمْشِي رَأَى
شِدَّةَ الرِّيحِ فَخَافَ وَبَدَأَ يَغْرَقُ فَصَاحَ بِرَبِّهِ يَسْتَعِينُ (٦)
فَمَدَّ بِيَمِينِهِ لَهُ فَأَخَذَهُ بِهَا وَقَالَ يَا قَلِيلَ الْإِيمَانِ هَذَا
جَزَاءُ الْمُؤْتَرِينَ (٧) وَإِذْ رَكِبَ السَّفِينَةَ مَعَهُ سَكَنَتِ
الرِّيحُ لَتَوَّاهَا فَسَبَّحَ الْخَوَارِجُونَ بِحَمْدِهِ ، وَهَتَفُوا لَهُ
قَائِلِينَ (٨) أَنْتَ هُوَ ابْنُ اللَّهِ حَقًّا ، بَكَنْحٍ آمَنَّا ،
وَأَمَّا مَكَنْخَرُ سَاجِدِينَ (٩) قَالَ طُوبَى لِلَّذِينَ آمَنُوا وَلَمْ
يَلْبَسُوا إِيمَانَهُمْ بِشُكٍّ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠)

And make mention of the disciples in the Book, when the wind
blew
while they were sailing at night. (1)

{wadhkur filkitabbil hawari-yeena idha asafatir ri-yahoo bihem
laylan wahum yubhiroon}

And then it appeared to them seeing the phantom of Christ
walking on the
water. They said: Is He our Lord deriding us or have we gone
insane? (2)

{Idh tara'a lahum alal mi-yahee tayful Maseehee yamshee fakaloo
a'huwa rabbuna yahza'oo bina am kad massana tayfun min junoon.}

And there came the voice of the Master announcing to them:
Do not fear, It is I, Don't you see. (3)

{faja'ahumu sawtul-mu'allimi an la takhafoo inni ana huwa
afala tubsiroon?}

Hence, one of them shouted and asked: My Lord, order me, if
you
were He, to walk toward you on the water, So God may convert
my
doubt to certitude. (4)

{fahatafa hatifon minhumu yakooloo rabbi murni in kunta hakkan huwa
atee alal miyahee elayka asa an yubaddilal'lahoo shalli biyakeen}

He {The Lord} said to him, come toward me and be a miracle for
man
that they may remember. (5)

{kala fas'a elay'ya walitakun linnasi ayatan la'allahu yata dhakkaro}

And as the disciple began to walk, he saw how strong the wind
was
so he became afraid and began to drown. Thus he yelled asking
his
lord to help. (6)

{wa'idh tafikal hawari'yoo yamshee ra'a shiddatar'reehi fakhafa
wabada'a yaghrakoo fasa'ha birabbihee yasta'een.}

And He {The Lord} extended His hand to him and took him with
it and
said: Oh you who has little faith, such is the reward of those
who
doubt. (7)

{famadda biyameenihi lahu fa'akhadhahoo biha wakala ya kalilal
imani hadha jaza'ool mumtareen}

And as soon as He went on the ship with him the wind calmed
down and
the disciples thanked Him with praise and shouted and said:

(8)

{wa idh rakibas safinata ma'ahoo sakanatir riyahoo lita'wiha
fasabbahal hawari'yoona bihamdihee wahatafoo lahoo ka'ileen}

You are truly the Son of God; in you we believed and in front
of you
we kneel. (9)

{anta huwab'nullahi hakkan fika nahnoo amanna wa'amamka
nakhurroo sajideen}

He said: Joy is for those who believed without mixing their
faith
with a doubt for those are truly the successful. (10)

{kala tooba lilladheena amanoo walam yulbisoo imanahumu
bishakken fa'oola'ika humul muflihoon}

Our Refutation:

1 – Incorrect Plagiarism of:

Wa-dhkur fi-'l-Kitaab [وَاذْكُرْ فِي الْكِتَابِ] – And (also) mention in the Book...

The 'surah' Iman starts with a famous Qur'anic expression that is;

"*Wa-dhkur fi-'l-Kitab*" which means: **"And (Also) mention in the Book (The story of)..."** (please confer to the Qur'an; see [surah Maryam 19:16](#), [19:41](#), [19:51](#), [19:54](#) and [19:56](#)).

This expression requires presence of previous verses, I think they put this expression to make Muslims feel familiar, thus not rejecting it quickly from the beginning.

What could be used instead:

In fact, there are many other more suitable Qur'anic expressions to plagiarize like;

a – *Hal ataaka hadeeth* [هَلْ أَتَاكَ حَدِيثٌ] – **Has the story reached you..**
(please confer to [al Dhariyat 51:24](#) and [Nazi'at 79:16](#)) or;

b- *"Hal ataaka nabaa* [هَلْ أَتَاكَ نَبَأٌ] – **has the news reached you?"**
(Qur'an [Saad 38:21](#)).

But all these examples are none but plagiarism, which indicates the challengers inability to bring a better (or even similar) expression.

2 – Incorrect Useage of: Reeh&Riyah – Wind.

And make mention of the disciples in the Book,
when the **wind** blew
while they were sailing at night. (1)

{wadhkur filkitabbil hawari-yeena idha asafatir **ri-yahoo** bihem
laylan wahum yubhiroon}

In the 1st verse they erroneously used the word "**Riyah**" for stormy wind;
'**Riyah**' refers to the wind **that brings a blessing** while '**Reeh**' refers to the **stormy wind** or that associated with punishment.

So they should have used the word '**Reeh**' [stormy/violent wind].

Qur'an and Sunnah Examples of Reeh and Riyah:

'**Reeh**'[punishment/violent wind] is mentioned in the Qur'an;
see; [Ibrahim 14:18](#), [Fussilat 41:86](#), [Dhariyat 51:43](#), [Qamar 54:19](#) and [Haaqqah 69:6](#).

'**Riyah**'[blessed wind] is mentioned in; Qur'an [al Hijr 15:22](#).

The Messenger of God (peace be upon him) used to say when the wind came (with the meaning):

**"O God! make it Riyah [blessed wind] and not Reeh.
[punishing wind]"**

Repeated Error:

One expects that they should at least know how to use Arabic, this mistake is repeated again in verse 8, while in verse 6 they used the word 'Reeh' which indicates their ignorance of correct usage of this little Arabic word.

This is a very embarrassing flaw because no educated Arab should make it.

'Surah' Iman:

Verse 6 - CORRECT:

And as the disciple began to walk, he saw how **strong the
wind** was
so he became afraid and began to drown. Thus he yelled
asking his
lord to help. (6)

{wa'idh tafikal hawari'yoo yamshee ra'a shiddatar' **reehi** fakhafa
wabada'a yaghrakoo fasa'ha birabbihee yasta'een.}

Verse 8 - WRONG:

And as soon as He went on the ship with him the **wind
calmed down** and

the disciples thanked Him with praise and shouted and said: (8)

{wa idh rakibas safinata ma'ahoo sakanatir **riyah**oo lita'wiha
fasabbahal hawari'yoona bihamdihee wahatafoo lahoo ka'ileen}

Verse 6 was linguistically **correct** (since Reeh was used to show a Powerful wind.)

However; **Verse 8 was linguistically wrong** – since the word **Riyah** was used = a Calm wind.

Translation:...the **calm wind [riyaah]**calmed down...

This is **not correct** since the Author is describing a powerful wind – **reeh** (mentioned in verse 6) calming down [into **riyah**].

3 – Use of Comical Expressions:

All above criticism can be easily fixed through re-edition, but what about comic expressions like "Tayf-ul-Masih Yamshi" in verse 2, "Tafaqa Al-Hawwari Yamshi", "Fa khaf wa bad'a Yaghaq" in verse 6 and others?!

4 – Lack of Smoothness/Flow in Recitation:

In addition to many crippled expressions that pop up causing marked disharmony, one does not feel the smoothness of the Qur'an in this forged surah.

It would be interesting for someone to recite this 'surah' Iman on audio and compare it to Qur'anic recitation.

5 – Unnecessary Words - could easily be Removed - without altering it's Meaning.

You can notice how many (unnecessary) details are present in 'surah' Iman, especially when compared with concentrated Qur'anic narration.

Words which could be Removed from 'surah' Iman, without altering it's meaning;

Ayah 1: '**bi** HiM' [**with** them] in verse 1,
Ayah 2: '**la** HuM' [**for** them] in verse 2,
Ayah 4: '**min** hum' [**from** them] in verse 4 (in fact the entire verse can be summerized to the half without any change in meaning),
Ayah 8: '**ma'a** hu' [**with** him] and '**la** hu' [**for** him] in verse 8,
Ayah 9: '**nahn**' [**we**] and '**amama-k**' [**in front (of)** you] in verse 9.

Words/Phrases which could be Summarized:

In Ayah 7: One reads;

And He {The Lord} extended His hand to him and took him with it and said: Oh you who has little faith, such is the reward of those who doubt. (7)

{famadda biyameenihi lahoo fa'akhadhahoo biha wakala
ya kalilal
imani hadha jaza'ool mumtareen}

"then he stretched his right (hand) to him, then he took him with it."

فأخذه بيده] - "?! - *Can't they just write "Then he took him with his right (hand)."?*
اليمنى -fa akhadhahu bi yadihi-'l yameen]

Unsuitable words;

In addition to lack of smoothness and ease, there is unnecessary use of unsuitable words like 'miyah' for water and 'tara'a' - see or view in verse 2.

6 – The Story itself has a Lack of Thematic Connection & Meaning:

The story itself is weak and unlinked to each other in Lessons;

Brief Summary of 'Surah' Iman;

- 1 - First disciples sought a sign - that is walking on water,
- 2 - then we read that the disciple was about to drown and
- 3 - Finally we read that the disciples praised him for a completely different reason other than walking on water, that is the stopping of the wind!

This is unlike the Qur'an which has one main Thematic message in each surah, with passages and words of the aayaat working with each other to enhance that main message [see the tafsirs' on LinguisticMiracle.com Index for examples of Quranic surahs'.].

No verses or words combined together to enhance the conclusion of surah Iman. Rather, it was only like a linear story.

7 - Plagiarisms' from the Aayaat of the Qur'an:

I'll try to enlist plagiarized Qur'anic expressions' in surah Iman;

Surah Iman;

A - in **verse 1**, "wa-dhkur fel-kitab" [وَادْكُرْ فِي الْكِتَابِ] - "and mention in the Book.."

see it's mention in Qur'an; [surah Maryam 19:16](#), [19:41](#), [19:51](#), [19:54](#) and [19:56](#)

B - in **verse 3**, "inni ana howa" – Surely I am him..

An imitation of the Qur'an when Allah says to Moses;

Inni ana Allah - [إِنِّي أَنَا اللَّهُ] - Surely I am Allah.. [Qassas 28:30, Taha 20:14]

and

"afla tubsiroun" [أَفَلَا تُبْصِرُونَ] – Do you not see?

See the same phrase in; Qur'an - surah [Zukhruf 43:51](#), [Dharyat 51:21](#)

C - in verse 4,

"hatafa hatefon" – "shouted a shouter."

[قَالَ قَائِلٌ] - Qaala Qaa'ilun – "Said a Sayer.."

[said in; surah [Yusuf 12:10](#), [Kahf 18:19](#), [Saffat 37:51](#)],
A similar style of speech has been copied from the Qur'an.

and

Verse 4: **"'asaan yuBaddiLa Allah... - Perhaps Allah will change (something).."**

The Qur'an has a similar phrase;

'asa Rabbuna an yuBDiLa [عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَ] – Perhaps our Lord will change (something).. [Qalam 68:32]

D - in verse 5, mostly the whole verse is composed of different plagiarized expressions.

He {The Lord} said to him, **come toward me**
and be a miracle for man
that they may remember. (5)
{kala fas'a elay'ya walitakun linnasi ayatan la'allahumu yatadhakkaroon}

Kala [(He) قَالَ - Said] – a common statement said in the Qur'an at the beginning of aayaat.

[see; [al A'raf 7:12](#), [7:13](#), [7:14](#), [7:15](#), [7:16](#), [Baqarah 2:33](#), and much more examples.]

Fas'a elayya – come to me.

Similar to the Qur'an - surah [Jumu'ah 62:9](#) - **Fas'aw elaa** dhikrillah = come to the remembrance of Allah.

Wa li ta-kun ayatan lin-naas – and you be a sign for mankind.

Similar to Qur'an – surah [Fat-h 48:20](#) – wa li ta-koon aayaatan lil mu'mineen [وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ] – and it be a sign for the believers.

La'al-lahum yaTa-dhakkaroona – *that [perhaps] they may remember*

“A sign for mankind – *that [perhaps] they may remember.*” [Baqarah 2:221]
[آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ]

E - in verse 6:

"berabbihi ya**Sta'een**" – by his Lord, he turned **for help**.

Similar words to surah al Fatiha in the Qur'an;

إِيَّاكَ تَسْتَعِينُ

and You [God] we **ask for help**. [Fatiha 1:5] – wa iyyaaka na**Sta'een**

F - in verse 7,

"hatha jazaa-ul-mumtareen" – this is the reward of the doubters.

Similar to a common phrase in the Qur'an;

[لِكَ جَزَاءُ الْكَافِرِينَ]- dhalika **jazaa'-ul** kaafireen – **that[hell] is the reward** of the disbelievers.

G - in verse 8,

"**sabbaha** be**hamdeh**" – **glorified.. praised**.

Similar to:

[فَسَبِّحْ بِحَمْدِ رَبِّكَ] - fa **sabbih** behamdi Rabbik – then **glorify** and **praise** your Lord. [Qur'an - Nasr 110:3]

H - in verse 10,

He said: Joy is for those who believed
without mixing their faith
with a doubt for those are truly the
successful. (10)
{kala tooba lilladheena amanoo **walam yulbisoo**
imanahumu
bishakken fa'oola'ika humul muflihoon}

Verse 10: wa lam yulbisoo imanahum bi shakken – and do not clothe their belief with doubt.

Similar to the Qur'an:

[وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ] -wa lam yalbisoo imanahum bi Dhulm – and do not clothe their belief with wrongdoing. [[An'am 6:82](#)]

and another example from surah Iman;

Verse 10: fa'oola'ika hum-ul muflihoon – then it is they who are the successful

Similar to the Qur'an:

[أَوْ لَكَ هُمُ الْمُفْلِحُونَ] -wa'oola'ika hum-ul muflihoon
and it is they who are the successful. [[Imraan 3:104](#)]

The Beginning Verse, and the Last Verse were Plagiarised from the Qur'an Purposelly:

Verse 1 started with an expression from the Qur'an which was plagiarized (although Incorrectly), so the challengers opened the surah with plagiarism and ended it with plagiarism of speech from Qur'an (in verse 10.)

This was **purposely** done to make us feel that it was Qur'anic from the beginning of it's recital, and to end it with a Qur'anic phrase – to make it feel like a Qur'anic surah right at it's end.

A Big Jazak Allahu khayr to [brother Moumen](#).

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